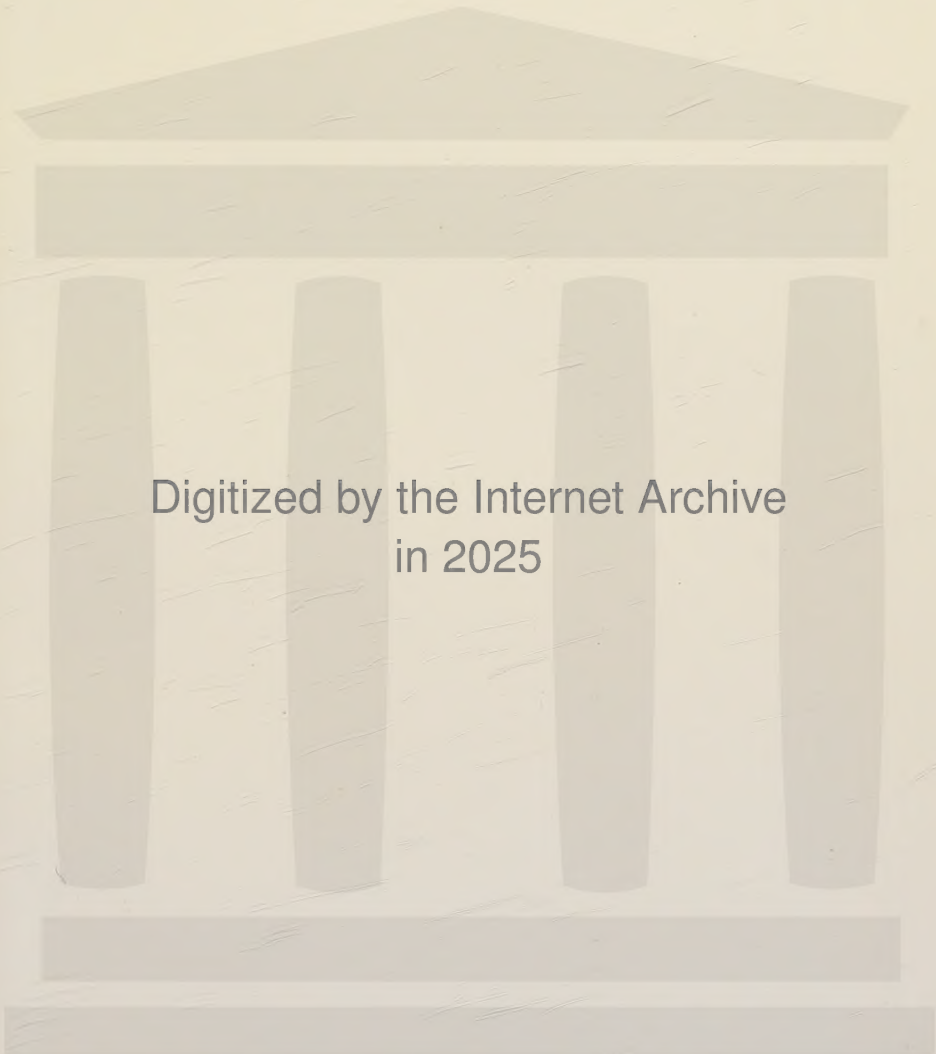
The BOOK OF TOBIT *&* HISTORY OF SUSANNA

EX LIBRIS

Vera J. & B. Hendelsohn

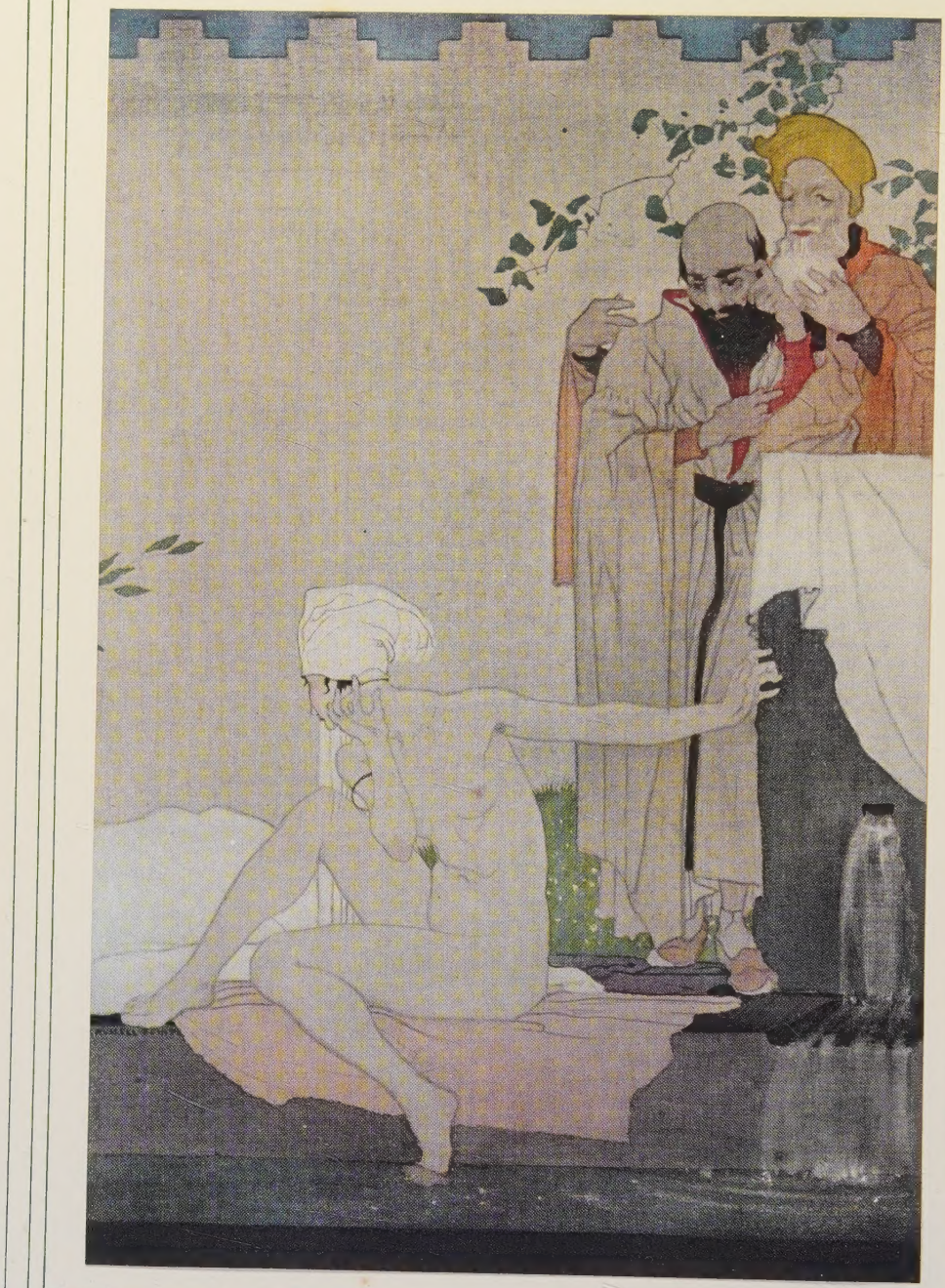
Unnumbered copy £8-50

THE BOOK OF TOBIT AND THE HISTORY OF SUSANNA



Digitized by the Internet Archive
in 2025

https://archive.org/details/bookoftobithisto0000mont



"THEN SUSANNA SIGHED, AND SAID, I AM STRAITENED ON EVERY SIDE."

THE BOOK OF TOBIT AND THE HISTORY OF SUSANNA

REPRINTED FROM THE REVISED VERSION OF THE APOCRYPHA WITH AN INTRODUCTION BY DR. MONTAGUE R. JAMES, F.S.A., F.B.A., AND FOUR COLOUR-PLATES AFTER DRAWINGS BY W. RUSSELL FLINT, A.R.A., R.W.S.

London
The Haymarket Press
1929

PRINTED IN GREAT BRITIAN

THE BOOK OF TOBIT.

The Book of Tobit is one of the best stories of the old world; but if twenty educated people are asked what the story is, there may be found five who can tell. The odd fifteen have every reason to be ashamed of their ignorance. It is not my intention to help such persons out by epitomizing the Book in this preface: they must read it for themselves. But I will try to furnish them with some information as to its character and its sources.

The nucleus of it is a primeval folk-tale which has been adapted to a special set of circumstances and provided with a practical moral—even several morals. The earliest date that can be assigned to it is 350 B.C.; the latest 170 B.C.—not that later dates have not been suggested. It was written in Egypt and the original language was Hebrew. We have it in Greek (the best form of which is preserved in the famous Codex Sinaiticus of the Bible, known as Aleph) and in many other versions, among which the Latin Vulgate of St. Jerome takes a very low place: he tells us that he only gave one day to making it; he used the Chaldean (Aramaic) version, which a learned Jew rendered viva voce *in Hebrew while Jerome dictated the Latin equivalent of this to a scribe. But he also made use of an older Latin version.*

As to the sources. Something may be due to an Egyptian writing known as the "Tractate of Khons." Our copy of it is of about 500 B.C. (late for an Egyptian text): it tells us of a princess living perhaps at Ecbatana (the name, devoid of vowels, is Bchtn*) and possessed by a demon. She was healed by a messenger sent by Khons, the God of Thebes. The tract is meant to encourage the worship of him.*

Much more important is the undoubted obligation of our Book to the folk-tale known as "The Grateful Dead."

INTRODUCTION

This at least is familiar to all who have read Hans Andersen. His "Travelling Companion" is one of his very best tales and is a reproduction of one told to him as a child. It is, moreover, found in some form in every part of the world. The Old Wives' Tale *of George Peele and the chap-book of Jack the Giant-Killer both borrow it. The Folk-Lore Society has devoted a whole volume to it* (The Grateful Dead *by Gerould, 1907). Stripped of Andersen's delightful adornments the theme is this. A young man going out into the world to seek his fortune gives all the money he is possessed of to procure the burial of a dead man to whom his creditors have refused sepulture. Shortly after setting out he is joined by an unknown stranger: they agree to share their luck. They come to a city where a princess lives who sets questions to her many suitors and on their failure to solve them has them killed. The secret of this is that she is in league with a demon or wizard who wishes to keep her for himself. The Travelling Companion encourages the youth to court her and by miraculous means, such as wings and a cloak of darkness, contrives to keep a watch on the princess, solve the problems, slay the wizard and disenchant the lady. He then declares himself to the youth as being the soul of the man whose burial was due to the youth's charity, and vanishes.*

It will not escape notice that Tobit contains all the principal elements of this tale—the slain Jew buried by the pious father; the unknown man offering himself as the son's companion; the girl haunted by the demon; the charm provided by the Companion; the exorcising of the demon; the revelation of the identity of the Companion. Of course there are differences: the burial does not seem very important in the story, and the Companion is not the ghost of the buried man but an angel. And there are additions too numerous to

catalogue which include the poverty and blindness of Tobit, the money transaction and the healing, as well as all the localizing of the story and all the names of the actors. But there is really no room for doubt that our author was embroidering the ancient tale of the Grateful Dead.

Another source—this time a literary one—has to be taken account of. In several chapters there is talk of a relation of Tobit called Achiacharus, and in the last of them (ch. xiv) there is a very mysterious allusion to his ill-treatment by one Nadab (Aman in the text is wrong) and his rescue. Now this Achiacharus, otherwise known as Ahikar, is the hero of a romance which had almost as great a vogue in the Eastern world as Tobit. Some editions of the Arabian Nights contain it and it has crept into the Greek lives of Aesop. Several modern editions are accessible: there is one by Rendel Harris and others (The Story of Ahikar, *Cambridge, 1898); another in the Oxford* Pseudepigrapha *(1913), and a very good French one by F. Nau (1909). The bare bones of the story are these: that Ahikar, the trusted minister of Sennacherib (or Esarhaddon), having no child, adopted his nephew Nadab or Nadan; that Nadab, by forging letters, procured the condemnation to death of Ahikar; that Ahikar's wife contrived to keep him hidden and substitute a criminal's head for his. Then, that the king of Egypt challenged the king of Assyria to build a palace in the air, the penalty of failure being an enormous payment. Nadab, who had succeeded Ahikar as minister, was helpless. Sennacherib (or Esarhaddon) was in despair and bewailed bitterly the rash slaying of Ahikar. It was then disclosed to him that Ahikar was yet alive, and he was brought out and restored to honour. He went to Egypt, performed all the tasks and answered all the riddles set him by Pharaoh, and returned triumphant. Nadab was delivered over to him and*

got his deserts in the way of bonds and beatings. Added to which Ahikar reproached him for his ingratitude in a long series of parables, at the end of which Nadab swelled up and burst, like Judas Iscariot. This series of parables, and another series of moral instructions which occur in an earlier part of the book, were among the attractions of the whole, and Tobit borrows from them, especially in the fourth chapter of our Book. It is, by the way, quite certain that the borrowing is on Tobit's side (which was once contested), for not many years ago fragmentary papyri of the Ahikar book as old as the sixth century before Christ were discovered at Elephantine in Egypt—a century and a half older, that is, than the oldest date assignable to Tobit.

A borrowing of a different kind is that of the name of the demon Asmodaeus, which is the Aeshma daeva *of the old Magian religion (before Zoroaster) : other parallels with Magian usage and belief are set forth in the late Professor J. H. Moulton's Hibbert Lectures (1912). They are such as might well have been learnt by a Jew living in Egypt through the medium of the Persian troops who were long quartered there.*

The writer who blended these various materials together, and did so with very great skill, had, as I have said, a practical object—to commend to his readers certain virtues and duties. Prayer, almsgiving, and fasting are among these, and almsgiving is especially stressed. Another practical lesson for Jews is the duty of not marrying outside the nation—nay, if possible, not outside the tribe. We are probably to understand that the seven husbands of Sara whom Asmodaeus had killed were heathen Gentiles and that this fact put both them and her within the demon's power. And yet another duty which here meets its reward is care for the dead, especially the friendless dead.

INTRODUCTION

Among points in the story to which attention may be called are these: the use of the first person at the beginning—Tobit telling the story himself—and thereafter the passing of the narrative into the third person. This is no sign of the Book's being a patchwork: the author found it difficult to make Tobit the narrator when the scene of the events shifted from Nineveh to Media, out of his ken.

*The dog is very noteworthy: he is the only dog in Scripture who is the friend of man—all others are savage, odious and contemptible. In Jerome's Latin version, when Tobias returns, the dog runs on in front wagging his tail—*caudae suae blandimento gaudebat *(perhaps Jerome himself added this pleasing touch). He is an immortal dog: the Moslems place him in Paradise with Balaam's ass and a few other birds and beasts; on earth it is difficult to believe that he has not some responsibility for the Toby dog in a well-known drama.*

By the great fish which attacked Tobias we are to understand the crocodile: authority can be found in ancient magical books for the use of its liver and so forth in charms and exorcisms.

Though the name of Raphael the archangel is found in other non-Biblical books, it is from Tobit only that it derives celebrity and gains a place in the calendars, litanies and offices of the Roman Church beside Michael and Gabriel. Raphael is, we read here, one of the seven chief angels, but as to the remaining four, both Jewry and Christendom are much divided. Uriel is the strongest claimant for the fourth place; we do find him in some Latin litanies. A Latin prayer in fairly common use fills the list with Barachiel, Tobiel and Pantassaron, but the subject cannot be pursued here.

The marriage of Tobias and Sara came to be looked

upon as the type of a union hallowed by prayer and specially blessed by God: it was in the Second Prayer Book of Edward VI that the name of Abraham replaced that of Tobias in our English marriage service; in the First Prayer Book the words of the Roman Manual were retained—"As thou diddest sende thy Aungell Raphaell to Thobie and Sara, the daughter of Raguel, to their great comfort." Our Book, by the way, has still a niche in the Common Prayer: two offertory sentences are taken from it.

Certainly there are few stories better worth reading or better worth illustrating than this of Tobit and Tobias.

THE HISTORY OF SUSANNA.

"A Daniel come to judgment! yea, a Daniel!
O wise young judge, how I do honour thee!"

The notes to school editions of The Merchant of Venice *tell us very rightly that these lines allude to the Story of Susanna.*

What is known of this history?

In the Greek and Latin Bibles it appears as an integral part of the Book of Daniel along with two other additions not found in the Daniel of the Jewish (or English) Bible, viz. the Song of the Three Children and the Story of Bel and the Dragon. Though the Jewish canon rejects it, it was composed in Hebrew, possibly at the beginning of the first century before Christ. It is suggested very plausibly that it is a tract with a more or less political aim, written by a Pharisee in the days of Sadducaean domination, to expose Sadducee magistrates and emphasize the importance of careful examination of witnesses in criminal trials. Whether that was the writer's chief object or not, the story has come to be regarded as a

glorification of chastity, and Susanna as one of the heroines of Scripture, a type of innocence oppressed and delivered.

Our primary authority for the text is the Greek: but we have the Greek in two forms; the older is known as the Septuagint (LXX), and this has survived in only one copy, for the Septuagint version of Daniel was rejected by the Eastern Church in favour of a more faithful revision made by one Theodotion in the second century after Christ, and but for the single manuscript I have mentioned and a Syriac version would have perished. This LXX text of Susanna differs in a good many places from that of Theodotion, chiefly by way of omission. It is believed that in the original form of it the name of Daniel did not occur: the young deliverer of Susanna was simply a young man. The text ends with a commendation of young men in general, saying: "For this cause the young men are beloved of Jacob by reason of their sincerity; and as for us, let us watch over young men that they may become men of worth," etc., whereas Theodotion ends by linking on this early exploit of Daniel to his subsequent fame. The reason for the choice of Daniel as the hero lies in the meaning of his name, which is "God is my judge."

The original setting of this story may have been different from that which we see: the fabulosity is very evident. That the captive Jews at Babylon could have had their own magistracy and carried out sentences of death is not probable: neither is the wealth and splendour which Joachim enjoys. The idea of the Elders, however, may have been derived from the passage in Jeremiah (xxix. 21), which speaks of the false prophets Ahab and Zedekiah whom the king of Babylon roasted in the fire. In the LXX text, by the way, the fate of these Elders is not that related by Theodotion: the words are: "So, when they had gagged them, they led them out and

hurled them into a chasm; and the angel of the Lord cast fire into the midst of them."

The central point of the story is the detection of the Elders by their contradictory evidence. One says that he saw Susanna and her lover under a mastick tree (schinus) *and Daniel replies that the Angel of God will cleave him in twain (the verb is* schizo) *for his lie; the other says he saw them under an holm tree* (prinus) *and is told that the angel will saw him in pieces (the verb is* prino). *So here is a play upon words, and it was long thought that this proved that the narrative was composed in Greek, not in Hebrew. This, however, is not a conclusive argument: the discrepancy and not the pun is the essential thing. Moreover it has been shown that with a judicious selection of trees the pun is possible in Hebrew; so it may have been either copied or invented by the Greek translator.*

The History of Susanna is famous and important in some ways; but it is not so attractive from any point of view as the Book of Tobit. Few are its graces of style: who would expect to find between the covers of the Bible the sentence— "Let us now go home: for it is dinner time!"

MONTAGUE R. JAMES.

THE BOOK OF TOBIT

THE BOOK OF THE WORDS OF TOBIT, the son of Tobiel, the son of Ananiel, the son of Aduel, the son of Gabael, of the seed of Asiel, of the tribe of Naphtali; who in the days of [1]Enemessar king of the Assyrians was carried away captive out of Thisbe, which is on the right hand of Kedesh Naphtali in Galilee above Asher.

I Tobit walked in the ways of truth and righteousness all the days of my life, and I did many almsdeeds to my brethren and my nation, who went with me into the land of the Assyrians, to Nineveh. And when I was in mine own country, in the land of Israel, while I was yet young, all the tribe of Naphtali my father fell away from the house of Jerusalem, which was chosen out of all the tribes of Israel, that all the tribes should sacrifice *there*, and the temple of the habitation of the Most High was hallowed and built *therein* for all ages. And all the tribes which fell away together sacrificed to the heifer Baal, and so did the house of Naphtali my father. And I alone went often to Jerusalem at the feasts, as it hath been ordained unto all Israel by an everlasting decree, having the firstfruits and the tenths of mine increase, and that which was first shorn; and I gave them at the altar to the priests the sons of Aaron. The tenth part of all mine increase I gave to the sons of Levi, who ministered at Jerusalem: and the second tenth part I sold away, and went, and spent it each year at Jerusalem: and the third I gave unto them to whom it was meet, as Deborah my father's mother had commanded me, because I was left an orphan by my father. And when I became a man, I took to wife Anna of the seed of our own family, and of her I begat Tobias. And

1 That is, *Shalmaneser*. Compare 2 Kings xvii. 3, 23.

when I was carried away captive to Nineveh, all my brethren and those that were of my kindred did eat of the bread of the Gentiles: but I kept myself from eating, because I remembered God with all my soul. And the Most High gave me grace and [1]favour in the sight of Enemessar, and I was his purveyor. And I went into Media, and left in trust with Gabael, the brother of Gabrias, at Rages of Media, ten talents of silver.

And when Enemessar was dead, Sennacherib his son reigned in his stead; and [2]in his time the highways were troubled, and I could no more go into Media. And in the days of Enemessar I did many almsdeeds to my brethren: I gave my bread to the hungry, and my garments to the naked: and if I saw any of my race dead, and cast forth [3]on the wall of Nineveh, I buried him. And if Sennacherib the king slew any, when he came fleeing from Judæa, I buried them privily; for in his wrath he slew many; and the bodies were sought for by the king, and were not found. But one of the Ninevites went and shewed to the king concerning me, how that I buried them, and hid myself; and when I knew that I was sought for to be put to death, I withdrew myself for fear. And all my goods were forcibly taken away, and there was nothing left unto me, save my wife Anna and my son Tobias. And there passed not five and fifty days, before two of his sons slew him, and they fled into the mountains of Ararat. And [4]Sarchedonus his son reigned in his stead; and he appointed over all the accounts of his kingdom, and over all his affairs, Achiacharus my brother Anael's son.

1 Gr. *beauty.* 2 Gr. *his highways were troubled.* 3 Some ancient authorities read *behind.*
4 That is, *Esar-haddon*, and so in ver. 22.

And Achiacharus made request for me, and I came to Nineveh. Now Achiacharus was cupbearer, and keeper of the signet, and steward, and overseer of the accounts: and Sarchedonus appointed him next unto himself: but he was my brother's son.

NOW WHEN I WAS COME HOME again, and my wife Anna was restored unto me, and my son Tobias, in the feast of Pentecost, which is the holy feast of the seven weeks, there was a good dinner prepared me, and I sat down to eat. And I saw abundance of meat, and I said to my son, Go and bring what poor man soever thou shalt find of our brethren, who is mindful of the Lord; and, lo, I tarry for thee. And he came, and said, Father, one of our race is strangled, and is cast out in the marketplace. And before I had tasted aught, I sprang up, and took him up into a chamber until the sun was set. And I returned, and washed myself, and ate my bread in heaviness, and remembered the prophecy of Amos, as he said,

[1] Your feasts shall be turned into mourning,
And all your mirth into lamentation.

And I wept: and when the sun was set, I went and made a grave, and buried him. And my neighbours mocked me, and said, He is no longer afraid to be put to death for this matter: and yet he fled away: and, lo, he burieth the dead again. And the same night I returned from burying him, and slept by the wall of my courtyard, being polluted; and my face was uncovered: and I knew not that there were sparrows in the wall; and, mine eyes being open, the sparrows muted warm dung into mine eyes, and white films came in mine eyes; and I went to the physicians, and they helped me not: but Achiacharus did nourish me, [2]until I went into Elymais.

And my wife Anna did spin in the women's chambers, and did send the work back to the owners. And they

1 Amos viii. 10. 2 Some authorities read *until he went.*

on their part paid her wages, and gave her also besides a kid. But when it came to my house, it began to cry, and I said unto her, From whence is this kid? is it stolen? render it to the owners; for it is not lawful to eat anything that is stolen. But she said, It hath been given me for a gift more than the wages. And I did not believe her, and I bade her render it to the owners; and I was abashed at her. But she answered and said unto me, Where are thine alms and thy righteous deeds? behold, [1]thou and all thy works are known.

1 Gr. *all things are known with thee.*

AND I WAS GRIEVED AND WEPT, AND prayed in sorrow saying,

O Lord, thou art righteous, and all thy works and all thy ways are mercy and truth, and thou judgest true and righteous judgement for ever. Remember me, and look on me; take not vengeance on me for my sins and mine ignorances, and *the sins* of my fathers, which sinned before thee: for they disobeyed thy commandments; and thou gavest us for a spoil, and for captivity, and for death, and for a proverb of reproach to all the nations among whom we are dispersed. And now many are thy judgements, true are they; that thou shouldest deal with me according to my sins and *the sins* of my fathers: because we did not keep thy commandments, for we walked not in truth before thee. And now deal with me according to that which is pleasing in thy sight, command my spirit to be taken from me, that I may be released, and become earth: for it is profitable for me to die rather than to live, because I have heard false reproaches, and there is much sorrow in me: command that I be now released from my distress, and go to the everlasting place: turn not thy face away from me.

The same day it happened unto Sarah the daughter of Raguel in Ecbatana of Media, that she also was reproached by her father's maidservants; because that she had been given to seven husbands, and Asmodæus the evil [1]spirit slew them, before they had lain with her. And they said unto her, Dost thou not know that thou stranglest thy husbands? thou hast had already seven husbands, and thou hast had no profit of any one of them. Wherefore dost thou scourge us? if they be dead, go thy ways with them; let us never

1 Gr. *demon.*

SARAH REPROACHED BY HER FATHER'S MAIDSERVANTS
"DOST THOU NOT KNOW THAT THOU STRANGLEST THY HUSBANDS?"

see of thee either son or daughter. When she heard these things, she was grieved exceedingly, so that she thought to have hanged herself: and she said, I am the only daughter of my father; if I do this, it shall be a reproach unto him, and I shall bring down his old age with sorrow to [1]the grave. And she prayed by the window, and said, Blessed art thou, O Lord my God, and blessed is thy holy and honourable name for ever: let all thy works praise thee for ever. And now, Lord, I have set mine eyes and my face toward thee: command that I be released from the earth, and that I no more hear reproach. Thou knowest, Lord, that I am pure from all sin with man, and that I never polluted my name, nor the name of my father, in the land of my captivity: I am the only daughter of my father, and he hath no child that shall be his heir, nor brother near him, nor son belonging to him, that I should keep myself for a wife unto him: seven husbands of mine are dead already; why should I live? And if it pleaseth thee not to slay me, command some regard to be had of me, and pity taken of me, and that I hear no more reproach.

And the prayer of both was heard before the glory of the great *God*. Raphael also was sent to heal them both, to scale away the white films from Tobit's eyes, and to give Sarah the daughter of Raguel for a wife to Tobias the son of Tobit; and to bind Asmodæus the evil [2]spirit; because it belonged to Tobias that he should inherit her. The selfsame time did Tobit return and enter into his house, and Sarah the daughter of Raguel came down from her upper chamber.

1 Gr. *Hades.* 2 Gr. *demon.*

TOBIT ❦ CHAPTER IV

IN THAT DAY TOBIT REMEMBERED CONcerning the money which he had left in trust with Gabael in Rages of Media, and he said in himself, I have asked for death; why do I not call my son Tobias, that I may shew to him *of the money* before I die? And he called him, and said,

My child, [1]when I die, bury me: and despise not thy mother; honour her all the days of thy life, and do that which is pleasing unto her, and grieve her not. Remember, my child, that she hath seen many dangers for thee, *when thou wast* in her womb. When she is dead, bury her by me in one grave. My child, be mindful of the Lord our God all thy days, and let not thy will be set to sin and to transgress his commandments: do righteousness all the days of thy life, and follow not the ways of unrighteousness. For if thou doest the truth, thy doings shall prosperously succeed to thee, and to all them that do righteousness. Give alms of thy substance; and when thou givest alms, let not thine eye be envious: turn not away thy face from any poor man, and the face of God shall not be turned away from thee. As thy substance is, give alms of it according to thine abundance: if thou have little, be not afraid to give alms according to that little: for thou layest up a good treasure for thyself against the day of necessity: because alms delivereth from death, and suffereth not to come into darkness. Alms is a good gift in the sight of the Most High for all that give it. Beware, my child, of all whoredom, and take first a wife of the seed of thy fathers, and take not a strange wife, which is not of thy father's tribe: for we are the sons of the prophets. Noah, Abraham, Isaac, Jacob,

1 Gr. *if.*

our fathers of old time, remember, my child, that they all took wives of their brethren, and were blessed in their children, and their seed shall inherit the land. And now, my child, love thy brethren, and scorn not in thy heart thy brethren, and the sons and the daughters of thy people, to take a wife of them: for in scornfulness is destruction and much trouble, and in naughtiness is decay and great want: for naughtiness is the mother of famine. Let not the wages of any man, which shall work for thee, tarry with thee, but render it unto him out of hand: and if thou serve God, recompense shall be made unto thee. Take heed to thyself, my child, in all thy works, and be discreet in all thy behaviour. And what thou thyself hatest, do to no man. Drink not wine unto drunkenness, and let not drunkenness go with thee on thy way. Give of thy bread to the hungry, and of thy garments to them that are naked: of all thine abundance give alms; and let not thine eye be envious when thou givest alms. Pour out thy bread on the [1] burial of the just, and give nothing to sinners. Ask counsel of every man that is wise, and despise not any counsel that is profitable. And bless the Lord thy God at all times, and ask of him that thy ways may be made straight, and that all thy paths and counsels may prosper: for every nation hath not counsel; but the Lord himself giveth all good things, and he humbleth whom he will, as he will. And now, my child, remember my commandments, and let them not be blotted out of thy mind. And now I shew thee of the ten talents of silver, which I left in trust with Gabael the son of Gabrias at Rages of Media. And fear not, my child, because we are made poor: thou hast much wealth, if thou fear

1 Or, *tomb.*

God, and depart from all sin, and do that which is pleasing in his sight.

AND TOBIAS ANSWERED AND SAID UNTO him, Father, I will do all things, whatsoever thou hast commanded me: but how shall I be able to receive the money, seeing I know him not? And he gave him the handwriting, and said unto him, Seek thee a man which shall go with thee, and I will give him wages, whiles I yet live: and go and receive the money. And he went to seek a man, and found Raphael which was an angel; and he knew it not; and he said unto him, Can I go with thee to Rages of Media? and knowest thou the places well? And the angel said unto him, I will go with thee, and I know the way well: and I have lodged with our brother Gabael. And Tobias said unto him, Wait for me, and I will tell my father. And he said unto him, Go, and tarry not. And he went in and said to his father, Behold, I have found one which will go with me. But he said, Call him unto me, that I may know of what tribe he is, and whether he be a trusty man to go with thee.

And he called him, and he came in, and they saluted one another. And Tobit said unto him, Brother, of what tribe and of what family art thou? Shew me. And he said unto him, Seekest thou a tribe and a family, or a hired man which shall go with thy son? And Tobit said unto him, I would know, brother, thy kindred and thy name. And he said, I am Azarias, the son of Ananias the great, of thy brethren. And he said unto him, Welcome, brother; and be not angry with me, because I sought to know thy tribe and family: and thou art my brother, of an honest and good lineage: for I knew Ananias and Jathan, the sons of Shemaiah the great, when we went together to Jerusalem to worship, and offered the firstborn, and the tenths of our increase;

and they went not astray in the error of our brethren: my brother, thou art of a great stock. But tell me, what wages shall I give thee? a drachma a day, and those things that be necessary for thee, as unto my son? And moreover, if ye return safe and sound, I will add something to thy wages. And so they consented. And he said to Tobias, Prepare thyself for the journey, and God prosper you. And his son prepared what was needful for the journey, and his father said unto him, Go thou with this man; but God, which dwelleth in heaven, shall prosper your journey; and may his angel go with you. And they both went forth to depart, and the young man's dog with them.

But Anna his mother wept, and said to Tobit, Why hast thou sent away our child? is he not the staff of our hand, in going in and out before us? Be not greedy to add money to money: but let it be as refuse in respect of our child. For as the Lord hath given us to live, so doth it suffice us. And Tobit said to her, Take no care, my sister; he shall return safe and sound, and thine eyes shall see him. For a good angel shall go with him, and his journey shall be prospered, and he shall return safe and sound. And she made an end of weeping.

NOW AS THEY WENT ON THEIR JOURney, they came at eventide to the river Tigris, and they lodged there. But the young man went down to wash himself, and a fish leaped out of the river, and would have swallowed up the young man. But the angel said unto him, Take hold on the fish. And the young man caught hold of the fish, and cast it up on the land. And the angel said unto him, Cut the fish open, and take the heart and the liver and the gall, and put them up safely. And the young man did as the angel commanded him; but they roasted the fish, and ate it. And they both went on their way, till they drew near to Ecbatana. And the young man said to the angel, Brother Azarias, to what use is the heart and the liver and the gall of the fish? And he said unto him, Touching the heart and the liver, if a [1]devil or an evil spirit trouble any, we must make a smoke thereof before the man or the woman, and the party shall be no more vexed. But as for the gall, *it is good* to anoint a man that hath white films in his eyes, and he shall be healed.

But when they drew nigh unto Rages, the angel said to the young man, Brother, to-day we shall lodge with Raguel, and he is thy kinsman; and he hath an only daughter, named Sarah. I will speak for her, that she should be given thee for a wife. For to thee doth the inheritance of her appertain, and thou only art of her kindred: and the maid is fair and wise. And now hear me, and I will speak to her father; and when we return from Rages we will celebrate the marriage: for I know that Raguel may in no wise marry her to another according to the law of Moses, or else he shall be liable

1 Gr. *demon.*

to death, because it appertaineth unto thee to take the inheritance, rather than any other. Then the young man said unto the angel, Brother Azarias, I have heard that this maid hath been given to seven men, and that they all perished in the bride-chamber. And now I am the only son of my father, and I am afraid, lest I go in and die, even as those before me: for a [1]devil loveth her, which hurteth no man, but those which come unto her: and now I fear lest I die, and bring my father's and my mother's life to the grave with sorrow because of me: and they have no other son to bury them. But the angel said unto him, Dost thou not remember the words which thy father commanded thee, that thou shouldest take a wife of thine own kindred? and now hear me, brother; for she shall be thy wife; and make thou no reckoning of the devil; for this night shall she be given thee to wife. And [2]when thou shall come into the bride-chamber, thou shalt take the ashes of incense, and shalt lay upon them some of the heart and liver of the fish, and shalt make a smoke *therewith*: and the devil shall smell it, and flee away, and never come again any more. But when thou goest nigh unto her, rise up both of you, and cry to God which is merciful, and he shall save you, and have mercy on you. Fear not, for she was prepared for thee from the beginning; and thou shalt save her, and she shall go with thee. And I suppose that thou shalt have children of her. And when Tobias heard these things, he loved her, and his soul clave to her exceedingly.

1 Gr. *demon*, and so in ver. 15, 17. 2 Gr. *if*.

AND THEY CAME TO ECBATANA, AND arrived at the house of Raguel. But Sarah met them; and she saluted them, and they her; and she brought them into the house. And he said to Edna his wife, How like is the young man to Tobit my cousin. And Raguel asked them, From whence are ye, brethren? And they said unto him, We are of the sons of Naphtali, which are captives in Nineveh. And he said unto them, Know ye Tobit our brother? But they said, We know him. And he said unto them, Is he in good health? But they said, He is both alive, and in good health: and Tobias said, He is my father. And Raguel sprang up, and kissed him, and wept, and blessed him, and said unto him, Thou art the son of an honest and good man. And when he had heard that Tobit had lost his sight, he was grieved, and wept; and Edna his wife and Sarah his daughter wept. And they received them gladly; and they killed a ram of the flock, and set store of meat before them.

But Tobias said to Raphael, Brother Azarias, speak of those things of which thou didst talk in the way, and let the matter be finished. And he communicated the thing to Raguel: and Raguel said to Tobias, Eat and drink, and make merry: for it appertaineth unto thee to take my child. Howbeit I will shew thee the truth. I have given my child to seven men, and whensoever they came in unto her, they died in the night. But for the present be merry. And Tobias said, I will taste nothing here, until ye make covenant and enter into covenant with me. And Raguel said, Take her to thyself from henceforth according to the manner: thou art her brother, and she is thine: but the merciful God

shall give all good success to you. And he called his daughter Sarah, and took her by the hand, and gave her to be wife to Tobias, and said, Behold, take her to thyself after the law of Moses, and lead her away to thy father. And he blessed them; and he called Edna his wife, and took a book, and wrote an instrument, and sealed it. And they began to eat.

And Raguel called his wife Edna, and said unto her, Sister, prepare the other chamber, and bring her in thither. And she did as he bade her, and brought her in thither: and she wept, and she received the tears of her daughter, and said unto her, Be of good comfort, my child; the Lord of heaven and earth give thee [1]favour for this thy sorrow: be of good comfort, my daughter.

1 Many ancient authorities read *joy*.

SARAH, THE DAUGHTER OF RAGUEL

AND WHEN THEY HAD FINISHED THEIR supper, they brought Tobias in unto her. But as he went, he remembered the words of Raphael, and took the ashes of the incense, and put the heart and the liver of the fish thereupon, and made a smoke *therewith*. But when the [1]devil smelled the smell, he fled into the uppermost parts of Egypt, and the angel bound him. But after they were both shut in together, Tobias rose up from the bed, and said, Sister, arise, and let us pray that the Lord may have mercy on us. And Tobias began to say, Blessed art thou, O God of our fathers, and blessed is thy holy and glorious name for ever; let the heavens bless thee, and all thy creatures. Thou madest Adam, and gavest him Eve his wife for a helper and a stay: of them came the seed of men: thou didst say, It is not good that the man should be alone; let us make him a helper like unto him. And now, O Lord, I take not this my sister for lust, but in truth: command that I may find mercy and grow old with her. And she said with him, Amen. And they slept both that night.

And Raguel arose, and went and digged a grave, saying, Lest he also should die. And Raguel came into his house, and said to Edna his wife, Send one of the maidservants, and let them see whether he be alive: but if not, that we may bury him, and no man know it. So the maidservant opened the door, and went in, and found them both sleeping, and came forth, and told them that he was alive. And Raguel blessed God, saying,

Blessed art thou, O God, with all pure and holy blessing; and let thy saints bless thee, and all thy

1 Gr. *demon.*

creatures ; and let all thine angels and thine elect bless thee for ever. Blessed art thou, because thou hast made me glad ; and it hath not befallen me as I suspected ; but thou hast dealt with us according to thy great mercy. Blessed art thou, because thou hast had mercy on two that were the only begotten children of their parents : shew them mercy, O Lord ; accomplish their life in health with gladness and mercy.

But he commanded his servants to fill the grave. And he kept the wedding feast for them fourteen days. And before the days of the wedding feast were finished, Raguel sware unto him, that he should not depart till the fourteen days of the wedding feast were fulfilled ; and that then he should take the half of his goods, and go in safety to his father ; and the rest, *said he,* when I and my wife shall die.

AND TOBIAS CALLED RAPHAEL, AND said unto him, Brother Azarias, take with thee a servant, and two camels, and go to Rages of Media to Gabael, and receive the money for me, and bring him to the wedding feast: because Raguel hath sworn that I shall not depart; and my father counteth the days; and if I tarry long, he will be sorely grieved. And Raphael went on his way, and lodged with Gabael, and gave him the handwriting: but he brought forth the bags with their seals, and gave them to him. And they rose up early in the morning together, and came to the wedding feast: and Tobias blessed his wife.

AND TOBIT HIS FATHER MADE HIS COUNT every day: and when the days of the journey were expired, and they came not, he said, [1]Is he perchance detained? or is Gabael perchance dead, and there is no man to give him the money? And he was sorely grieved. But his wife said unto him, The child hath perished, seeing he tarrieth long; and she began to bewail him, and said, [2]I care for nothing, my child, since I have let thee go, the light of mine eyes. And Tobit saith unto her, Hold thy peace, take no care; he is in good health. And she said unto him, Hold thy peace, deceive me not; my child hath perished. And she went out every day into the way by which they went, and did eat no bread in the day-time, and ceased not whole nights to bewail her son Tobias, until the fourteen days of the wedding feast were expired, which Raguel had sworn that he should spend there.

But Tobias said unto Raguel, Send me away, for my father and my mother look no more to see me. But his father in law said unto him, Abide with me, and I will send to thy father, and they shall declare unto him how things go with thee. And Tobias saith, No; but send me away to my father. But Raguel arose, and gave him Sarah his wife, and half his goods, servants and cattle and money; and he blessed them, and sent them away, saying, The God of heaven shall prosper you, my children, before I die. And he said to his daughter, Honour thy father and thy mother in law; they are now thy parents; let me hear a good report of thee. And he kissed her. And Edna said to Tobias, The Lord of heaven restore thee, dear brother, and

1 Many ancient authorities read *Are they perchance put to shame?*

2 Some authorities read *Woe is me.*

grant to me that I may see thy children of my daughter Sarah, that I may rejoice before the Lord: and, behold, I commit my daughter unto thee in special trust: vex her not.

TOBIT ❦ CHAPTER XI

AFTER THESE THINGS TOBIAS ALSO WENT his way, blessing God because he had prospered his journey; and he blessed Raguel and Edna his wife. And he went on his way till they drew near unto Nineveh. And Raphael said to Tobias, Knowest thou not, brother, how thou didst leave thy father? Let us run forward before thy wife, and prepare the house. But take in thy hand the gall of the fish. And they went their way, and the dog went after them. And Anna sat looking about toward the way for her son. And she espied him coming, and said to his father, Behold, thy son cometh, and the man that went with him. And Raphael said, I know, Tobias, that thy father will open his eyes. Do thou therefore anoint his eyes with the gall, and being pricked therewith, he shall rub, and shall make the white films to fall away, and he shall see thee.

And Anna ran unto him, and fell upon the neck of her son, and said unto him, I have seen thee, my child; from henceforth I will die. And they wept both. And Tobit went forth toward the door, and stumbled: but his son ran unto him, and took hold of his father: and he strake the gall on his father's eyes, saying, Be of good cheer, my father. But when his eyes began to smart, he rubbed them; and the white films scaled away from the corners of his eyes; and he saw his son, and fell upon his neck. And he wept, and said, Blessed art thou, O God, and blessed is thy name for ever, and blessed are all thy holy angels; for thou didst scourge, and didst have mercy on me: behold, I see my son Tobias. And his son went in rejoicing, and told his father the great things that had happened to him in Media.

And Tobit went out to meet his daughter in law at the gate of Nineveh, rejoicing, and blessing God: and they which saw him go marvelled, because he had received his sight. And Tobit gave thanks before them, because God had shewed mercy on him. And when Tobit came near to Sarah his daughter in law, he blessed her, saying, Welcome, daughter: blessed is God which hath brought thee unto us, and *blessed are* thy father and thy mother. And there was joy to all his brethren which were at Nineveh. And Achiacharus, and Nasbas his brother's son, came: and Tobias' wedding feast was kept seven days with great gladness.

AND TOBIT CALLED HIS SON TOBIAS, and said unto him, See, my child, that the man which went with thee have his wages, and thou must give him more. And he said unto him, Father, it is no harm to me to give him the half of those things which I have brought: for he hath led me for thee in safety, and he cured my wife, and brought my money, and likewise cured thee. And the old man said, It is due unto him. And he called the angel, and said unto him, Take the half of all that ye have brought. Then he called them both privily, and said unto them,

Bless God, and give him thanks, and magnify him, and give him thanks in the sight of all that live, for the things which he hath done with you. It is good to bless God and exalt his name, shewing forth with honour the works of God; and be not slack to give him thanks. It is good to keep close the secret of a king, but to reveal gloriously the works of God. Do good, and evil shall not find you. Good is prayer with fasting and alms and righteousness. A little with righteousness is better than much with unrighteousness. It is better to give alms than to lay up gold: alms doth deliver from death, and it shall purge away all sin. They that do alms and righteousness shall be filled with life; but they that sin are enemies to their own life. Surely I will keep close nothing from you. I have said, It is good to keep close the secret of a king, but to reveal gloriously the works of God. And now, when thou didst pray, and Sarah thy daughter in law, I did bring the memorial of your prayer before the Holy One: and when thou didst bury the dead, I was with thee likewise. And when thou didst not delay to rise

up, and leave thy dinner, that thou mightest go and cover the dead, thy good deed was not hid from me: but I was with thee. And now God did send me to heal thee and Sarah thy daughter in law. I am Raphael, one of the seven holy angels, which present the prayers of the saints, and go in before the glory of the Holy One.

And they were both troubled, and fell upon their faces; for they were afraid. And he said unto them, Be not afraid, ye shall have peace; but bless God for ever. For not of any favour of mine, but by the will of your God I came; wherefore bless him for ever. All these days did I appear unto you; and I did neither eat nor drink, but ye saw a vision. And now give God thanks: because I ascend to him that sent me: and write in a book all the things which have been done. And they rose up, and saw him no more. And they confessed the great and wonderful works of God, and how the angel of the Lord had appeared unto them.

AND TOBIT WROTE A PRAYER FOR REjoicing, and said,
Blessed is God that liveth for ever,
And *blessed is* his kingdom.
For he scourgeth, and sheweth mercy:
He leadeth down to [1]the grave, and bringeth up again:
And there is none that shall escape his hand.
Give thanks unto him before the Gentiles, ye children of Israel:
For he hath scattered us among them.
There declare his greatness,
And extol him before all the living:
Because he is our Lord,
And God is our Father for ever.
And he will scourge us for our iniquities, and will again shew mercy,
And will gather us out of all the nations among whom ye are scattered.
If ye turn to him with your whole heart and with your whole soul,
To do truth before him,
Then will he turn unto you,
And will not hide his face from you.
And see what he will do with you,
And give him thanks with your whole mouth,
And bless the Lord of righteousness,
And exalt the everlasting King.
I in the land of my captivity give him thanks,
And shew his strength and majesty to a nation of sinners.
Turn, ye sinners, and do righteousness before him:

1 Gr. *Hades.*

Who can tell if he will accept you and have mercy on you?
I exalt my God,
And my soul *doth exalt* the King of heaven,
And it shall rejoice in his greatness.
Let all men speak, and let them give him thanks in Jerusalem.
O Jerusalem, the holy city,
He will scourge thee for the works of thy sons,
And will again have mercy on the sons of the righteous.
Give thanks to the Lord with goodness
And bless the everlasting King,
That his tabernacle may be builded in thee again with joy,
And that he may make glad in thee those that are captives,
And love in thee for ever those that are miserable.
Many nations shall come from far to the name of the Lord God
With gifts in their hands, even gifts to the King of heaven;
Generations of generations shall praise thee,
And sing songs of rejoicing.
Cursed are all they that hate thee;
Blessed shall be all they that love thee for ever.
Rejoice and be exceeding glad for the sons of the righteous:
For they shall be gathered together and shall bless the Lord of the righteous.
O blessed are they that love thee;
They shall rejoice for thy peace:
Blessed are all they that sorrowed for all thy scourges:

Because they shall rejoice for thee,
When they have seen all thy glory;
And they shall be made glad for ever.
Let my soul bless God the great King.
For Jerusalem shall be builded with sapphires and emeralds and precious stones;
Thy walls and towers and battlements with pure gold.
And the streets of Jerusalem shall be paved with beryl and carbuncle and stones of Ophir.
And all her streets shall say, Hallelujah, and give praise,
Saying, Blessed is God, which hath exalted *thee* for ever.

AND TOBIT MADE AN END OF GIVING thanks. And he was eight and fifty years old when he lost his sight; and after eight years he received it again: and he gave alms, and he feared the Lord God more and more, and gave thanks unto him.

Now he grew very old; and he called his son, and the six sons of his son, and said unto him,

My child, take thy sons: behold, I am grown old, and am ready to depart out of this life. Go into Media, my child, for I surely believe all the things which Jonah the prophet spake of Nineveh, that it shall be overthrown, but in Media there shall rather be peace for a season; and that our brethren shall be scattered in the earth from the good land; and Jerusalem shall be desolate, and the house of God in it shall be burned up, and shall be desolate for a time; and God shall again have mercy on them, and bring them back into the land, and they shall build the house, but not like to the former *house*, until the times of that age be fulfilled; and afterward they shall return from the places of their captivity, and build up Jerusalem with honour, and the house of God shall be built in it for ever with a glorious building, even as the prophets spake concerning it. And all the nations shall turn to fear the Lord God truly, and shall bury their idols. And all nations shall bless the Lord, and his people shall give thanks unto God, and the Lord shall exalt his people; and all they that love the Lord God in truth and righteousness shall rejoice, shewing mercy to our brethren. And now, my child, depart from Nineveh, because those things which the prophet Jonah spake shall surely come to pass. But keep thou the law and the ordinan-

ces, and shew thyself merciful and righteous, that it may be well with thee. And bury me decently, and thy mother with me; and dwell ye no longer at Nineveh. See, my child, what Aman did to Achiacharus that nourished him, how out of light he brought him into darkness, and all the recompense that he made him: and Achiacharus was saved, but the other had his recompense, and he went down into darkness. Manasses gave alms, and escaped the snare of death which he set for him: but Aman fell into the snare, and perished. And now, my children, consider what alms doeth, and how righteousness doth deliver.

And while he was saying these things, he gave up the ghost in the bed; but he was a hundred and eight and fifty years old; and he buried him magnificently. And when Anna died, he buried her with his father. But Tobias departed with his wife and his sons to Ecbatana unto Raguel his father in law, and he grew old in honour, and he buried his father and mother in law magnificently, and he inherited their substance, and his father Tobit's. And he died at Ecbatana of Media, being a hundred and seven and twenty years old. And before he died he heard of the destruction of Nineveh, which Nebuchadnezzar and Ahasuerus took captive; and before his death he rejoiced over Nineveh.

THE HISTORY OF SUSANNA

THE HISTORY OF SUSANNA

Set apart from the beginning of Daniel, *because it is not in the Hebrew, as neither the Narration of* Bel and the Dragon.

THERE DWELT A MAN IN BABYLON, and his name was Joakim: and he took a wife, whose name was Susanna, the daughter of Helkias, a very fair woman, and one that feared the Lord. Her parents also were righteous, and taught their daughter according to the law of Moses. Now Joakim was a great rich man, and had a fair garden joining unto his house: and to him resorted the Jews; because he was more honourable than all others. And the same year there were appointed two of the ancients of the people to be judges, such as the Lord spake of, that wickedness came from Babylon from ancient judges, who were accounted to govern the people. These kept much at Joakim's house: and all that had any suits in law came unto them. Now when the people departed away at noon, Susanna went into her husband's garden to walk. And the two elders beheld her going in every day, and walking; and they were inflamed with love for her. And they perverted their own mind, and turned away their eyes, that they might not look unto heaven, nor remember just judgements. And albeit they both were wounded with her love, yet durst not one shew another his grief. For they were ashamed to declare their lust, that they desired to have to do with her. Yet they watched jealously from day to day to see her. And the one said to the other, Let us now go home: for it is dinner time. So when they were gone out, they parted the one from the other, and turning back again they came to the same place; and after that they had asked one another the cause, they acknowledged

their lust: and then appointed they a time both together, when they might find her alone. And it fell out, as they watched a fit day, she went in as aforetime with two maids only, and she was desirous to wash herself in the garden: for it was hot. And there was nobody there save the two elders, that had hid themselves, and watched her. Then she said to her maids, Bring me oil and washing balls, and shut the garden doors that I may wash me. And they did as she bade them, and shut the garden doors, and went out themselves at the side doors to fetch the things that she had commanded them: and they saw not the elders, because they were hid. Now when the maids were gone forth, the two elders rose up, and ran unto her, saying, Behold, the garden doors are shut, that no man can see us, and we are in love with thee; therefore consent unto us, and lie with us. If thou wilt not, we will bear witness against thee, that a young man was with thee: and therefore thou didst send away thy maids from thee. Then Susanna sighed, and said, I am straitened on every side: for if I do this thing, it is death unto me: and if I do it not, I cannot escape your hands. It is better for me to fall into your hands, and not do it, than to sin in the sight of the Lord. With that Susanna cried with a loud voice: and the two elders cried out against her. Then ran the one, and opened the garden doors. So when the servants of the house heard the cry in the garden, they rushed in at the side door, to see what had befallen her. But when the elders had told their tale, the servants were greatly ashamed: for there was never such a report made of Susanna. And it came to pass on the morrow, when the people assembled to her husband Joakim, the two elders came full of their

"GOD RAISED UP THE HOLY SPIRIT OF A YOUNG YOUTH, WHOSE NAME WAS DANIEL."

wicked intent against Susanna to put her to death; and said before the people, Send for Susanna, the daughter of Helkias, Joakim's wife. So they sent; and she came with her father and mother, her children, and all her kindred. Now Susanna was a very delicate woman, and beauteous to behold. And these wicked men commanded her to be unveiled, (for she was veiled) that they might be filled with her beauty. Therefore her friends and all that saw her wept. Then the two elders stood up in the midst of the people, and laid their hands upon her head. And she weeping looked up toward heaven: for her heart trusted in the Lord. And the elders said, As we walked in the garden alone, this *woman* came in with two maids, and shut the garden doors, and sent the maids away. Then a young man, who there was hid, came unto her, and lay with her. And we, being in a corner of the garden, saw this wickedness, and ran unto them. And when we saw them together, the man we could not hold: for he was stronger than we, and opened the doors, and leaped out. But having taken this *woman*, we asked who the young man was, but she would not tell us: these things do we testify. Then the assembly believed them, as those that were elders of the people and judges: so they condemned her to death. Then Susanna cried out with a loud voice, and said, O everlasting God, that knowest the secrets, that knowest all things before they be: thou knowest that they have borne false witness against me, and, behold, I must die; whereas I never did such things as these men have maliciously invented against me. And the Lord heard her voice. Therefore when she was led away to be put to death, God raised up the holy spirit of a young youth, whose

name was Daniel: and he cried with a loud voice, I am clear from the blood of this woman. Then all the people turned them toward him, and said, What mean these words that thou hast spoken? So he standing in the midst of them said, Are ye such fools, ye sons of Israel, that without examination or knowledge of the truth ye have condemned a daughter of Israel? Return again to the place of judgement: for these have borne false witness against her. Wherefore all the people turned again in haste, and the elders said unto him, Come, sit down among us, and shew it us, seeing God hath given thee the honour of an elder. Then said Daniel unto them, Put them asunder one far from another, and I will examine them. So when they were put asunder one from another, he called one of them, and said unto him, O thou that art waxen old in wickedness, now are thy sins come *home to thee* which thou hast committed aforetime, in pronouncing unjust judgement, and condemning the innocent, and letting the guilty go free; albeit the Lord saith, The innocent and righteous shalt thou not slay. Now then, if thou sawest her, tell me, Under what tree sawest thou them companying together? Who answered, Under a mastick tree. And Daniel said, Right well hast thou lied against thine own head; for even now the angel of God hath received the sentence of God and shall cut thee in two. So he put him aside, and commanded to bring the other, and said unto him, O thou seed of Canaan, and not of Judah, beauty hath deceived thee, and lust hath perverted thine heart. Thus have ye dealt with the daughters of Israel, and they for fear companied with you: but the daughter of Judah would not abide your wickedness. Now therefore tell me,

Under what tree didst thou take them companying together? Who answered, Under a holm tree. Then said Daniel unto him, Right well hast thou also lied against thine own head: for the angel of God waiteth with the sword to cut thee in two, that he may destroy you. With that all the assembly cried out with a loud voice, and blessed God, who saveth them that hope in him. And they arose against the two elders, for Daniel had convicted them of false witness out of their own mouth: and according to the law of Moses they did unto them in such sort as they maliciously intended to do to their neighbour: and they put them to death, and the innocent blood was saved the same day. Therefore Helkias and his wife praised God for their daughter Susanna, with Joakim her husband, and all the kindred, because there was no dishonesty found in her. And from that day forth was Daniel had in great reputation in the sight of the people.

HERE ENDS THE BOOK OF TOBIT AND THE HISTORY OF SUSANNA, REPRINTED BY PERMISSION OF THE UNIVERSITY PRESSES OF OXFORD AND CAMBRIDGE FROM THE REVISED VERSION OF THE APOCRYPHA, WITH AN INTRODUCTION BY DR. MONTAGUE R. JAMES, F.S.A., F.B.A. AND ILLUSTRATIONS BY W. RUSSELL FLINT, A.R.A., R.W.S. THIS BOOK HAS BEEN HAND-SET IN GOUDY TYPE AND PRINTED BY MORTON, BURT & SONS, LTD., LONDON. IT IS PUBLISHED BY THE HAYMARKET PRESS (HALTON AND TRUSCOTT SMITH, LTD.) AT 57, HAYMARKET, LONDON. THIS EDITION IS LIMITED TO 875 COPIES OF WHICH THIS IS NUMBER .....